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Training three times the amount of matter of her English Dictionary compiled in this country Abridgement of this work,
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Hartford, April, 1849.

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Hartford, April, 1849.

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VOL. XXVIII.

HARTFORD, FRIDAY, NOVEMBER 30, 1849.

NEW SERIES. VOL. XII. NO. 39

REPENTANCE UNTO LIFE.

This subject is intimately connected with salvation. It is with a great deal of solicitude that the sinner sometimes propounds the inquiry, "What shall I do to be saved?" No other question of equal importance was ever asked—Man, in consequence of the apostacy, is acknowledged to be in a state of condemnation. How fearful the thought! To be a candidate for immortality—but that only an immortality of woe! To utter the most dismal wailings—but these wailings never to terminate! No wonder that when the sinner wakes up to a sense of his lost condition, he should both feel and express the greatest anxiety about his future state.

Well, how can a sinner be saved?—The apostles answered the inquiry by preaching repentance. Hence the expression, "repentance unto life." "Unto life" what is here meant by life is a state of immortal bliss. It is the eternal happiness of the soul. And that, according to the gospel method of salvation, the happiness of heaven can be obtained in no other way, is beyond possibility of a doubt. Call to mind the expressive language of the Lord Jesus Christ to those Jews which told him of the cruel slaughter of certain "Galileans, whose blood Pilate had mingled with their sacrifices." "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things. I tell you, no; but except ye repent ye shall all likewise perish." Not that they were to suffer in the same way and by the same means as those hapless Galileans. It was rather to the justice of God that their lives had been forfeited; and in the execution of that justice might they expect to fall. "REPENT OR PERISH." And what cause of thankfulness is it that the bliss of heaven, the blessings of eternal salvation, are offered to an impenitent and unfeeling heart.

"He will not listen to those who ask with perfect selfishness, and without any regard to His glory." Our prayers must be disinterested. We must not implore for things to pamper our appetites, promote our own ease and indulgence, or the worldly prosperity of our families. We must not petition for objects that will not increase our spirituality, Christian activity, and carefulness. We must have a supreme regard for the glory of God in all we ask of Him.

"He cannot consistently hear us when we cry to Him for things he has revealed to us which he cannot consistently with his glory grant." It is an insult to God to ask him for what he has told us he cannot and ought not to give. Such prayers are an abomination in the sight of a benevolent God.

"He will not regard the prayers of those who supplicate for things without using the means necessary for their attainment." God helps them who help themselves. He confers blessings through human instrumentality. We must do our part or God will withhold His aid.

"It is inconsistent for God to hear the prayers of those who pray without relying on the blood and righteousness of Christ." All the blessings conferred on us are the purchase of the atoning Saviour. We must plead His righteousness and the great atonement He has made. "Behold, O God, our shield, and look upon the face of thine anointed."

"God will not hearken to our prayers when we ask without a spirit of true submission." Some pray dictatorially—telling God what He ought to bestow, and what the petitioners ought to have. A truly Christian spirit is willing that God shall give or withhold according to His infinite wisdom. He knows what is best for us.

"He will not hearken to those who seldom call upon Him—who, when they pray, ask amiss—who break their word in business—who do not govern their families—who live in the indulgence of sinful habits—who love money—who are covetous—who delight in making a show of their wealth—who oppress their fellow-men—who do not govern their tempers—who are intemperate in drinking or eating—who disregard the cries of the poor—who do not regard the sick and the prisoner—who are in business of any kind that they know is injurious to society—who indulge in levity—who are not industrious in their callings—who do not love to pray—who are not Christians in all they say and do. But those who honor Him will honor. Those who call Him in spirit and truth in the name of the great Mediator, He will hear, and heaven complete is the possessing of Him."—Archbishop Leighton.

HEART SEARCHINGS.

"Inquire well what is thy hope, what thy heart readiest turns to and cleaves to, to comfort itself in any distress; yes, in the times of the greatest ease, what are thy thoughts most biased and turned to with offendest and deepest delight? Canst thou say it is to God?—that thy heart hath got that retreat, and is inured to that,—is frequently there throughout the day—turns by and passes over husband, or wife, or children, or riches, or delights, or anything that would stand in thy way, and stays not till it be at Him;—and their rejoices in His love, sits down under His shadow, content and happy that others should share and rule the world as they please; that thou dost not envy them, with all their gay hopes and gay prospects; yea, possibly, scarce at any time, feel that sensible presence of God and shining of His clear-discovered love upon thee, yet still He is thy hope, thou art at a point with all the world, hast given up all to wait on Him, and hope for Him, dost account thyself richer in the simple hope than the richest man on earth in his possessions. Then art thou truly so; for the hope of God is heaven begun, and heaven complete is the possessing of Him."—Archbishop Leighton.

Communicating mercies. He will fulfil His promises. If we perform our part they will never fail.

God encourages us to pray from the consideration that "He has answered prayers that he has heard." How many blessings have been bestowed upon God's people in answer to their fervent, believing, importunate supplications? Saints in all ages have borne testimony to His faithfulness as a prayer-hearing and prayer-answering God. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

We should be attracted to a throne of grace by the fact that "God has promised all useful assistance to them who call upon Him."

"If ye then be evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

"If we pray in our own strength, if we do not approach God in the new and living way that He has provided, if we do not pray in the name of Christ, we have no right to expect answers to our supplications.

You have now been shown, dear reader, why God, our Heavenly Father, refuses to hearken to the prayers of sinners, and false professors, and what encourages the true disciples of Christ to have call upon his great and holy name. He delights in sincere prayers of his people, while the sacrifice of fools are an abomination to him. The former have abundant motives to pray without ceasing to their covenant God and Saviour, while the latter, if nothing can allure them to the performance of the duty, in a proper name, "should take alarm from the fearful consequences of neglecting prayer," or praying with an impenitent and unfeeling heart.

How delightful and profitable will be our morning prayer meetings if those who attend them sincerely believe in the duty and efficacy of prayer, present themselves before God in a suitable manner, lay their bodies on God's altar as living sacrifices, and pray with the Spirit and the understanding also. Rich spiritual blessing will inevitably descend upon the worshippers, upon their families, upon their ministers and churches, upon their neighborhoods, and upon the place where they dwell. "A revival of religion will take place, which shall bring churches and ministers into nearer conformity to Christ. O, for a deeper concern for the honor of God, for more of that spirit which caused rivers of water to run down the eyes of the Psalmist, because men kept not the law of the Lord. Then would prayers be more frequent, ardent and persevering. Efforts for the sound conversion of men from sin to holiness, for their deliverance from the wrath to come would flow forth enlightened, energetic and efficient. When will the church seek first the kingdom of God and his righteousness?"

"God will not hearken to our prayers when we ask without relying on the blood and righteousness of Christ." All the blessings conferred on us are the purchase of the atoning Saviour. We must plead His righteousness and the great atonement He has made. "Behold, O God, our shield, and look upon the face of thine anointed."

"God will not hearken to those who seldom call upon Him—who, when they pray, ask amiss—who break their word in business—who do not govern their families—who live in the indulgence of sinful habits—who love money—who are covetous—who delight in making a show of their wealth—who oppress their fellow-men—who do not govern their tempers—who are intemperate in drinking or eating—who disregard the cries of the poor—who do not regard the sick and the prisoner—who are in business of any kind that they know is injurious to society—who indulge in levity—who are not industrious in their callings—who do not love to pray—who are not Christians in all they say and do. But those who honor Him will honor. Those who call Him in spirit and truth in the name of the great Mediator, He will hear, and heaven complete is the possessing of Him."—Archbishop Leighton.

True Greatness.

Let us thank Heaven, too, that there are other standards of greatness besides vastness of territory; and other forms of wealth besides mineral deposits or agricultural exuberance. Though every hill were a Potosi, though every valley, like that of the Nile, were rank with fatness, yet might a nation be poor in the most desperate sense; benighted in the darkness of barbarism, the judgment stricken of Heaven for its sins."

"Granted repentance." Here then is a gift or donation which is bestowed by God. The apostle tells us indeed, that "every good gift, and every perfect gift is from above, from the Father of lights, from the Father of the spirits of truth." God is the author of every good thing which a man enjoys. "He giveth to all life, and breath and all things." "He giveth us richly all things to enjoy." And if the common blessings of this present life are the product of his munificence, in how much higher sense are those things which are connected with the salvation of the soul! Christ therefore is spoken of as having been exalted "to give repentance to Israel and the remission of sins."

But how does God give repentance? Not by destroying the sinner's moral agency or power of volition. In the exercise of repentance, the sinner is certainly possessed of all the powers of his mind. His conscience, and his judgment, and his reason, and his will are never more active than then. And yet, it is certainly true that all these several powers of his mind are the subjects of a special divine operation. The gospel is the instrument employed in leading men to repentance for sin; and the agent by whom the disposition is wrought in the soul is the Holy Ghost. God gives repentance by giving the special energies of the Holy Spirit to convince men "of sin, and of righteousness, and of judgment."

ENCOURAGEMENTS TO PRAY.

"We should be encouraged by God's divine character," and His relation to us as our Parent, our Benefactor, our Preserver, our Almighty Friend. He is the Proprietor of all things. He loves his children. He has pledged his veracity to sustain and bless them. He delights in doing good. He will never leave nor forsake any who put their trust in Him."

We should approach the mercy-seat with humble confidence, "because God has commanded us to pray to Him." He will be enquired of by His people, "They returned and enquired early after God," "I will for this be enquired of by Israel."

We have additional encouragement to pray, in the fact that "God has promised to bestow blessings in answer to prayer." The Bible is full of proofs of this, and the agent by whom the disposition is wrought in the soul is the Holy Ghost. God gives repentance by giving the special energies of the Holy Spirit to convince men "of sin, and of righteousness, and of judgment."

not perish, but is redoubled with the using. A State, then, is not necessarily reduced to insignificance because its dimensions are narrow, nor doomed to obscurity and powerlessness because its numbers are few. Athens was small; yet, low as were her moral aims, she lighted up the whole earth as a lamp lights up a temple. Judea was small; but her prophets and her teachers were, and will continue to be, the guides of the world. The narrow strip of half-cultivated land, that lies between her eastern and western boundaries, is not Massachusetts; but her noble and incorruptible men, her pure and exalted women, the children in all her schools, whose daily lessons are the preludes and rehearsals of the great duties of life, and the prophecies of future eminence,—these are the State.

Horace Mann.

sence that has now left us—left to range perhaps through illimitable space—to receive new powers of conception, new glories of beatitude! Ten thousand fanatics rush upon the mind as it contemplates the awful moment between life and death! It is a moment big with imaginations, hopes and fears, it is the consummation that clears up all mystery—solves all doubts—which removes contradiction and destroys all errors. Great and incomprehensible God!—What a flood of rapture may at once burst upon the enraptured soul. The unclouded brightness of the celestial region—the solemn secrets of nature may then be divulged, the unity of the past and the present forms of imperishable beauty, may suddenly disclose themselves; bursting upon the delighted senses, and bathing them in immeasurable bliss.

The HEAVENLY REST.—"Rest! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits, which beat through all the pulses of my soul! Rest—not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest, when we rest not day and night, saying, 'Holy, holy, holy, Lord God Almighty!' When we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! When I shall rest with God! When I shall rest in the bosom of my Lord! When I shall rest in knowing, loving, rejoicing, and praising! When my perfect soul and body shall together perfectly enjoy the most perfect God! When God, who is love itself, shall perfectly love me, and rest in his love to me, as I shall rest in my love to him;—and rejoice over me with joy, and joy over me with singing, as I shall rejoice in him!"

DR. PARKER AND THE POPISH MISSIONARIES.—About the time when news came from Oregon of the murder of some of our missionaries there by the Indians, instigated, as was believed, by Romish priests, the news came from China that Dr. Parker, our missionary there, acting *ad interim* as representative of the United States Government, interfered on behalf of some Romish priests, who had been banished by the Emperor, and subjected to great sufferings. Dr. Parker entertained the bishops at his own house (when one of them died) and shielded them under United States authority till they left the country. Intelligence has lately arrived that this friendly act has been acknowledged by a letter from the head of the College of the Propaganda at Rome, and by a medical from the Pope. An American Protestant missionary, rescuing the agents of the Propaganda, an institution from

CHRISTIAN SECRETARY.

Christian Secretary.

HARTFORD, FRIDAY, NOV. 30, 1849.

"Christianity a Failure."

When the *Calendar*, of this city, announced several weeks since, that the President of one of the largest Puritan Colleges in New England, had come to the conclusion that "Christianity is a failure," the attention of the religious community was at once turned to the announcement, and the papers of the different denominations were busy in ferreting out the distinguished apostate. At first, no one dreamed that the phrase, "Christianity is a failure," meant anything less than a denial of the truths of Christianity; but when it came to be pretty generally conceded that the individual alluded to by the *Calendar* was President Lord, of Dartmouth College, it was asserted in various quarters that the sentiments entertained by him were widely different from those imputed to him by the *Calendar*. After a lapse of several weeks, a writer in the *Puritan Recorder*, has, we think, placed the matter in its true light; the amount of which is, that President Lord has adopted the Millenarian view of the personal reign of Christ—a very common belief in the Church of England, and also among many clergymen of the Protestant Episcopal Church in this country. According to this faith, Christianity will fail to convert the world. This is the head and front of Dr. Lord's offending, which the *Calendar* had presented to the world in such a light as to lead to the supposition that he had renounced his faith in Christianity altogether, and thus far it has refused to make any explanation of the affair, whatever. The obvious object of the *Calendar* was to produce an unfavorable impression in regard to Puritanism, as that paper styles Congregationalism; but its effects do not stop there. The skeptical part of the community hail every such announcement as a triumph of Infidelity, and in this way an almost irreparable evil is done to the common cause of Christianity. We are perfectly willing that the *Calendar* should prove to the world that the church whose interest it advocates, extends back in regular apostolic succession from the days of Henry the VIII to St. Peter—if it can; but we feel that such assertions as the one we are speaking of, if left uncontradicted, are working a position evil to the cause of Christianity, and consequently are exceedingly sinful in the sight of God. We can discover no essential difference between saying that Dr. L. had come to the conclusion that "Christianity is a failure," or that he had "renounced Christianity as a failure." We are sorry to find *Sedarianism* acquiring such a strong hold on the minds of our neighbors.

The following extract from the *Puritan Recorder* sufficiently explains this mysterious apostacy about which so much has been written of late:

If the charge were intended for the President of Dartmouth College, it was a false testimony. On Theological doctrines, Dr. Lord is distinctly Calvinistic. In regard to the second coming of Christ, his sentiments vary from the body of the Congregationalists of New Hampshire. He sympathizes with Judge Jones of Philadelphia, with Dr. Duffield of the Presbyterian church, &c. on this point.

Their theory in part, as I find from Judge Jones' publications, is, that the world will never be converted, nor any great advance made towards it; at least, not greater than has been made from age to age since the first advent, until Christ, the Restorer, comes again to set up his kingdom and reign personally on the earth. In this sense, they may believe Christianity in its present form and with its present appliances, is a failure; i. e. fails and always will fail to subdue the world to Christ.

They hold the sentiment, that there were to be three dispensations to the world; the first, the Jewish, extending to the first advent of Christ; the second, from the first to the second advent; and the third, the reign of Christ personally on the earth, under which he will destroy his enemies, and give the church its triumph.

Under the second dispensation, Christ was to have an elect church; the offer was first made to the Jews that they should compose that elect church; but when they rejected the offer, they were excluded, and the Gentiles were made subjects of the gracious gift. This elect church is to be composed of a definite number; and as soon as that number is up, Christ will come again to assume his reign in person. There is indifference then, to use effort for the conversion of sinners; that the day of his coming may be hastened. But Christianity in its present form, they think will fail to convert the world; and for that reason, "is a failure."

I have penned the above statements from recollection, not having seen the works referred to within the four years past. I have not made a full statement.

Now, I am aware, that the belief of such theories must modify, or cast a shade over the ministrations of any man; and yet, it may not affect his piety. It does influence the preaching of Dr. Lord. But no man that knows him would dare to allege that he was not ardently pious, nor say that his whole influence was not in favour of goodness.

There is a tinge of melancholy overspreading his views when he thinks or speaks in relation to the condition of this "upside down world," as he terms it; and this belief is a discouragement to effort; although he, Dr. L. would not admit that such was the case. But it is hard to catch the spirit which animated the meeting of the Board at Pittsfield, if it would dispel the gloom and urge him on to increased effort for the spiritual welfare of the young men of his charge.

I am aware that his sentiments have abated towards him in some degree, the cordiality of the ministry of the State, unjustly, I think. They may be assured by one who has opportunity to know, that he does not attempt to impose his views upon those under his charge.

The writer of this article is a voluntary witness, he has consulted no man as to the expediency of it.

He has no sympathy with the views of Dr. L. in relation to the personal reign of Christ on earth.

But justice and truth require a flat contradiction of the supposition, that Dr. L. means by saying that Christianity is a failure, what the audience understands by it. He believes that, Christianity in a renovated form, under the reign of Christ on earth, will be the power of God to salvation.

Progress of Error.

Error is progressive. It begins its work of destruction on a small scale, and works its slow and sure poison by degrees into the hearts of its victims, until it has triumphantly succeeded in undermining the foundations of truth. Error never presents itself to the votary of truth in all its hideousness at once. It will at first broach some non-essential article of faith, and with a zeal worthy a better cause, divest it of its truth and artfully substitute some thing in the place of it, which it will declare is the same thing. Having succeeded in its first attempt, it will proceed by degrees to demolish the citadel of truth, always taking care to attack the most vulnerable points; if they are to be found, and especially those of importance. Fundamental truths are approached by the disseminators of error with a degree of cautiousness that

defies the most skilful tactician to detect and ward off its movements; and when these fundamental truths are openly assailed, and fairly overthrown in the opinion of him who has set about the work, it is done in such a way as to divide the friends of truth in regard to the nature and extent of the error itself. It may require years in order to fully develop the true nature and extent of an error, which at first manifested itself only to a few of the more keen sighted friends of truth. But it will manifest itself, sooner or later, in all its native deformity; in such a shape its weakness and deformity is detected at a single glance. Then it ceases to infuse its venom among those who "know the truth."

The great danger to be apprehended from religious error, when it is taught by a professed teacher of orthodoxy, lies in its incipient stages, when truth and error are so blended together as to baffle the most skilful theologian in detecting the moral poison. It is in this way that fatal errors work themselves into the minds of those who listen to his teachings. They suppose they are hearkening to the truth, and thus by imbibing minor errors, gild all over with truth, they are prepared for greater ones—fundamental ones, it may be. The poisonous seed that was sown, so sparingly, years ago, springs up at last and yields a full harvest of spiritual death. When we read of a minister from the orthodox ranks who has gone over to Universalism, or some other heresy, it is not to be supposed that the charge was a sudden one. If the history of the affair was fully known, it would be found that far back in his religious experience he had embraced an error of some kind, that had led him by degrees to the position he now occupies.

We have a striking instance of the workings of error in the history of the Millerites. They began with what they claimed to be a very trifling error,—if indeed it was an error at all. They believed that the final judgment would take place in 1843, while those who did not embrace the doctrine believed that the day would come at some future period. This, they claimed, was all. It was only a slight difference in time. But look at the consequences of that error. Many who embraced it in the full belief that the world was coming to an end in the course of the next year, after waiting for the time to expire, and waiting patiently too, till the latest fixed period had arrived, and finding that the world was moving on as before, gave up their belief, not only in Millerism, but also in the Bible. Others among them, whose minds were not prepared for such a leap, held on to their faith, and contrived to strengthen it, by adopting other errors. These the public are acquainted with, or the most prominent of them. Some of them are too disgusting to be repeated, and others too foolish to be mentioned. The prominent subject now before the Millerites in this city, is the doctrine of the annihilation of the wicked. Geo. Storrs, the leader in this old exploded heresy, is now here striving to make proselytes.

The defection of the Congregational churches in Massachusetts to Unitarianism is a very striking example of the silent progress of error. The history of this lamentable defection is too well understood to require a notice at this time. It is sufficient to the purpose at the present time to say that it was progressive. The sons of the old Puritans did not embrace Unitarianism, at first sight; the final division required years, we might say, a generation to perfect it. And yet the errors of many of the leading clergymen in Massachusetts, were as surely and as steadily tending to Unitarianism, from the moment they were first promulgated to the time that the heresy was fully developed, as water is sure to run down hill.

We think it will be conceded by all, without aducing further proofs, that error is progressive, insidious and dangerous. How important it is to be truth. We are directed to "buy the truth, and sell it not." In doing so, we should be careful that error is not mixed with it. "The little foxes spoil the vines," small errors run into large ones. Man is naturally prone to error; and when the failing is nursed by spiritual pride in a desire to discover something new in matters that pertain to our faith, it is sure to lead to erroneous views. The heresies that have arisen in the Church have done more towards checking the onward progress of truth, than the combined opposition of an unbelieving world. Let the truth be everywhere proclaimed in its purity, as it was by the apostles, and pure and undefiled religion will everywhere prevail.

How the Karen Live.

We are indebted to the Rev. E. Savage, formerly of this State, but now of Fitchburg, Mass., for the following description of the manner in which the Karen live, their domestic habits, &c. The translation is by Rev. D. L. Brayton.

Mergui, August 1, 1849.

MY DEAR BROTHER.—We are often asked,—"How do the Karen live? What are their domestic habits?" &c. Perhaps the following translation of a weekly exercise in composition from one of pupils, may not be uninteresting to such inquirers.

Karen custom connected with planting paddy.

They go out into the jungle, cut down a small patch, and then return home to dream. If they dream concerning frogs and fish, the dream is good; but if concerning killing dumb beasts, it is bad. If the dream be good, they return and eat the field. When this is done, and they are nearly ready to put in the seed, they take the seed and perform over it the religious ceremonies connected with the fowl bones. These bones are those belonging to the wings. These ceremonies being performed, a little seed is then taken to the field, where a stake is stuck down, and then four more about this, forming a square; and a little paddy planted in each corner of this square. When this paddy has come up, and grown to some height, other ceremonies are performed in the following manner. A miniature house is built near the square, and another at the commencement of the path, which turns into the field. Around these, fires are kindled, and offerings presented. A fowl is brought, and the neck being slightly cut, the blood is dropped upon the miniature house. The fowl is then killed and boiled, when it is plated with arrack and water in one of the little houses. The arrack and water are then several times poured out as a libation upon the ground. Rice is then presented as an offering, and then again arrack, after which they eat the fowl and return home. Here they have a drunken frolic, sing, curse and swear, dance and fight; and both young and old, male and female, all carouse together.

Another custom is as follows: During the rainy

season in the month Koh (July) are the ceremonies of tying the string about the wrist. A large quantity of arrack is distilled, after which the neighbors and relatives are called together and drink, until they are quite drunk; and then follows boxing, fighting, black-guarding, and filthy conversation in the extreme.

A Karen wedding is frequently performed in the following manner. The young man is conducted by his associates to the residence of the bride, where she has previously prepared a large quantity of arrack, and many are assembled. They now kill and prepare fowls, and sometimes a hog, and have a great feast. When they are surfeited with feasting, and have become fully intoxicated, they fall to boxing and carousing, until sufficiently weary, when they finish the ceremonies of the wedding by tearing down the house, and then disperse.

It is well to remember that a Karen bamboo house is not quite as substantial as a N. E. house, and that though it may be torn down to-day, it can be rebuilt again to-morrow.

Yours affectionately,

D. L. BRAYTON.

*This string is supposed to be a special protection against evil spirits. D. L. B.

Boston Correspondence.

Boston, Nov. 20, 1849.

MR. BURR.—I have just been reading the new edition of "Theophany," by my friend Mr. Turnbull, with a Supplement, touching the theories of Rev. Dr. Bushell; and I have found, on trial, that the book increases in interest with every fresh perusal.

One feels, in reading it, that he is in communion with an intelligent, pious and perfectly safe man; with one who, while somewhat fond of speculation, is held by the strongest cords to the infallible testimony of inspiration. The book is pervaded throughout by an ardent, yet conservative spirit, lively, interesting and what is best of all, deeply religious.

Mr. Turnbull is a sincere and experienced Christian, and writes about Christ from the fulness of his heart, as of one to whom he has cordially and confidently committed the keeping of his own soul. I am pleased with the spirit which is manifested in his review of Dr. Bushell. While he points out clearly the errors of Dr. B. he nevertheless accords to him, what is most obvious in his writings, the merit of mental strength and vigor, united with an ingenuous and pious spirit.

It seems strange that a Christian man, who has been baptized, could have arisen from the blackened heap. A fair structure indeed it is, capable of seating 1,000 persons, and furnished with most commodious lecture and Sunday school rooms in the rear. The architecture is Romanesque, and we regret that our knowledge of details will not warrant us in attempting a description. The baptistery was used on the occasion, adding largely to the interest of the dedication service. The dedicatory prayer was offered by the Rev. J. R. Stone.—N. Y. Recorder.

The new Baptist meeting-house in Cumberland, Md., was dedicated to the service of God the first Sabbath of the present month. Sermon by the Rev. Richard Fuller, D. D., of Baltimore. At the close of the service the ordinance of baptism was administered.

REV. G. S. BAILEY, of Springfield, Ill., has accepted the call of the Baptist church in Tremont, Ill., and entered upon his labors in that place.

REV. WM. ROLLISON, late of Rahway, N. J., has accepted a call to the pastorate of the Baptist church in Racine, Wisconsin, and has already left New Jersey for his new field of labor.

REV. CHARLES THOMPSON, late of Rochester, N. Y., has become pastor of the Baptist church at Winchester, Scotts county, Ill.

We had the pleasure in our last of announcing the completion and opening of a new church edifice in Brooklyn, erected by the Central Baptist church, the Rev. Mr. Saries—an edifice constructed with marked liberality and prudence, by a man who has long been a member of the church. Last Sabbath again found us by the water with eleven happy candidates for baptism. There our eyes were gladdened with the sight of our beloved pastor going down into the water with his only child leaning upon his arm, and receiving baptism at the hands of his fond parent. Imagination tried to paint the father's feelings of gratitude to the God of heaven. After the ceremony of baptism the congregation repaired to the church, and there, after the usual service, when the right hand of fellowship was given by the pastor to the candidates, then the feelings of a fond father were manifested as he, in behalf of the church, welcomed his son to its joys and sorrows, its trials and labors. We trust the work is still progressing, and that the children of God are united in their petitions to the throne of grace for the salvation of souls.

REV. WILLIAM REID, of Bridgeport, informs us that a revival commenced with the Baptist church in Easton with the meeting of the Fairfield Association in that place, and that it has been increasing since that time. A number of converts have been baptized.

At Humphreysville we learn that there is a work of grace in progress. Several conversions have already occurred there, and hopes are entertained that a general revival has commenced. The church at Humphreysville it will be recollect that is under the patronage of our State Convention. A fair structure indeed it is, capable of seating 1,000 persons, and furnished with most commodious lecture and Sunday school rooms in the rear. The architecture is Romanesque, and we regret that our knowledge of details will not warrant us in attempting a description. The baptistery was used on the occasion, adding largely to the interest of the dedication service. The dedicatory prayer was offered by the Rev. J. R. Stone.—N. Y. Recorder.

Northern Watchman.

Boston, January 1, 1850.

MR. BURR.—I have just been reading the new edition of "Theophany," by my friend Mr. Turnbull, with a Supplement, touching the theories of Rev. Dr. Bushell; and I have found, on trial, that the book increases in interest with every fresh perusal.

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A very neat looking little paper, under this title, has been issued from the press of Ervin B. Tripp, in Concord, N. H.—J. M. Coburn editor. It is dated January 1, 1850, and is designed as a specimen number. It is several years since the New Hampshire Baptist Register was merged in the Refector at Boston, but it seems that the union does not work well for the people of New Hampshire, as the following extract from a communication in the Watchman will show:

DEAR SIR:—I have recently learned that you contemplate publishing a religious paper for the Baptists in this and adjoining States (if they are disposed to patronize it), and I am free to say, I am highly gratified with the prospect of having such a paper, and shall be happy in casting whatever influence I have in its favor. Ever since the Baptist Register expired, I have perceived to my sorrow, that we have, as a denomination, been retrograding.

And although other causes have operated in producing the sad declension, I am confident that we may attribute much of it to the want of a well-conducted religious paper among us. One that will meet the spiritual wants of the mass of our people.

One that will inculcate, explain and defend those fundamental, those God-exalting, and soul-humbling truths which were formerly the joy and rejoicing of the hearts of our people; but which have been so sadly neglected by the pulpit and the press if now introduced, they appear to many of the present puny race of disciples, as strangers and vile intruders.

And such is the opposition manifested towards those plain truths that form the only rational foundation of human hope, by many in our churches, that it requires more moral courage than any of our ministers possess, to inculcate and defend them.

Hence our churches, in many instances, are divided against themselves.

Now, sir, if we can have a paper which will inculcate and defend those doctrines which have been too much veiled, and which in former years were understood and loved; which made Christians strong in the Lord and in the power of his might; it will not only inspire our ministers with courage to declare the whole counsel of God; but it will prepare the way of the Lord, so that truth shall spring out of the earth, for surely it has been trodden under foot, and righteousness shall look down from Heaven.

The great advantage of a local paper over the large city papers is, that it is more generally circulated among the churches, and the religious friends of the State are better attended to. We presume that a thousand Baptists in New Hampshire might be found who take no religious paper at this time. Let the little Watchman be introduced among them, and its effects will soon be felt.

The tendency of things in the religious, as well as the business and political world, is too much towards centralization. Great corporations, princely merchants and manufacturers, have swallowed up many of the lesser establishments, and still the process is going on till the business affairs of this country are approximating towards those of Great Britain—the rich, grow richer, and poor, poorer.

This is a bad state of things for the poor, and least of all should the principle be tolerated in the church. In Episcopal churches, like the Romish, the Protestant Episcopal and the Methodist, where the management of affairs is in the hands of a few, one paper is better than more, but this is not the case with the Baptists. They think and act for themselves in matters of faith, and they should never dream of borrowing their opinions from the large cities, for religious sentiment is more likely to become corrupt in cities than it is in the country.

BOSTON, NOV. 20.—The great advantage of a local paper over the large city papers is, that it is more generally circulated among the churches, and the religious friends of the State are better attended to. We presume that a thousand Baptists in New Hampshire might be found who take no religious paper at this time. Let the little Watchman be introduced among them, and its effects will soon

CHRISTIAN SECRETARY.

paper of her own which shall be patronized by Baptist family within its bounds.

THE PRESTIGE OF POPERY GONE.—We take following extract from the French correspond. of the Evangelical Christendom for November.

One IX. is now completely discredited. All former prosperity has vanished. He is still esteemed by some as a private individual; but, as he is despised and detested. Men the most intelligent say, that this pontiff lacks intelligence & firmness, that he is better fitted for the cell than for the chair of Rome, and does not understand the first word of modern ideas. Poor IX! He had hoped to obtain the admiration & love of the civilized world; the commencement of his reign were like to a perpetual apothecary, and now he drinks to the dregs the cup of bitterness. Memorable proof that the papacy is compatible with the events of the present time. An old institution, which has only the shadow life; it will disappear as a vain phantom, as in Italy shall make a fresh attempt at emanc.

ORGANIZATION OF THE EVANGELICAL PARTY IN THE CHURCH OF ENGLAND.—We have the utmost assurance in stating, as a fact that may be dependent, that leading Evangelical clergymen are mutual communication, with a view to an organization of the Evangelical party, so as to be prepared for all contingencies. We are glad to hear names mentioned of Archdeacon Law, and of Goode, as among those who strongly counsel taking of some action, with a view of ascertaining the mind of the Evangelical clergy at large the prospects lying before them. Mr. Law's reputation for piety in the diocese of his late father, and Mr. Goode's intimate connexion with Archbishop of Canterbury, will give great right to any measure which may approve. *Christian Times.*

SANTA FE.—A Baptist missionary has been teaching in Santa Fe, New Mexico, since last summer. He is the only protestant minister in the country. The population of Santa Fe is composed of a mixed multitude—Americans, Mexicans, Indians, &c. Two regiments of soldiers are quartered there. Mr. R., the minister, has usually a large congregation in the morning, but most of the people spend the afternoon of the Sabbath in dissipation. He has established a Sabbath School, and there is a multitude of half-civilized children whom he is exerting himself to instruct. Many of the Indians have also agreed to attend his school. He is a wide and important field, and we pray that may be successful.—*Zion's Advocate.*

The Hon. John C. Lewis, died at the residence his brother in New Haven, on the 21st inst. He had submitted to the operation of having a large kidney removed from his thigh, and had so far recovered that he was expecting to return home the next day; but the wound commenced bleeding during the night, and it was found impossible to stanch the hemorrhage which soon terminated in death. Mr. Lewis was Speaker of the House of representatives at its last session, and is spoken of as a paragon of gentleness of courteous, and deathless demeanor. He was 49 years of age.

THANKSGIVING.—In addition to the 15 States mentioned in our last, that will observe the 29th inst., as a public Thanksgiving, the States of Tennessee and Georgia will observe the same day by official appointment. It will also be observed at the same time in the city of Washington, making all seventeen States and one city in which the once-honored custom will be observed.

The Queen of England appointed Thursday the 29th inst., as a day of general Thanksgiving and also to Almighty God for having mercifully abated the cholera with which the kingdom has been lately visited.

MISSING PAPERS.—For the information of our friends in Middletown, Deep River, Chester, Essex and some other places down the river, we would state that the bundles of papers for those places were done up in one large package, and left at the American Hotel in this city for the Middletown stage. The whole bundle of week before last, we learn by letters received in missing. We would cheerfully supply the loss were it in our power to do so; but the bundle is so large that the few papers we have left will not supply the small church on the line. We shall look to this hereafter. It is the first bundle that has been lost for several years.

The sword voted to Col. Seymour by our last legislature is to be presented to him on the steps of the Phoenix Bank in this city on the 12th of December next. We remember witnessing the presentation of a sword to Com. McDonough on the same spot, which was voted to him by the Legislature of New York. This was more than thirty years ago.

The Hon. Henry Clay is in New York where he is cordially received. He resumes his seat in the Senate next week.

In noticing last week the building of a new church in Granville, O., we carelessly wrote Dr. Goings as the author of the letter containing the information, instead of Ezra Goings. Dr. Goings, as our readers know, has been dead for several years.

The Hartford and Willimantic Railroad went into operation last Monday. The road from this city to Bristol is not completed yet. When this road and the road from Middletown to Berlin is completed, by which Middletown will be united with the Hartford and New Haven road, our little town will be brought into a pretty close union.

News of the Week.

WEAVING BRICK.—Few people, says the Madison Register, except builders, are aware of the advantage of wetting bricks before laying them. A wall twelve inches thick, built of good mortar, with brick well soaked, is stronger, in every respect, than one sixteen inches thick built dry.

THE WHEAT CROP.—The Rockville (Md.) Journal says: Our wheat fields present the most beautiful appearance. Though some of the early sowing has been injured by the fly, we have never seen so beautiful a promise, at this early season of a crop of wheat in this country. On every field where man and the fertilizers have been used, is to be seen the wheat growing beautifully.

GOLD IN CALIFORNIA.—Mr. Freaner, the correspondent of the N. O. Picayune, estimates that from the 1st of June, 1849, to the 1st of June, 1850, the product will be \$42,000,000 in gold dust. An extravagant estimate, we think.

The circulation of the Maine Banks is \$2,137,629. Total liabilities, \$4,256,581. Total assets, \$6,455,131. Specie, \$339,931; notes discounted, \$5,275,171.

The Hartford and New Haven Railroad no longer run a Saturday evening train of cars to Hartford on the arrival of the boat from New York. The last train was run last Saturday night.

President's MESSAGE.—*Express.*—The Washington correspondent of the Baltimore Sun, writing on the 30th, says:

The General has, to-day, issued instructions for the transmission of the President's message to Boston in express, on Tuesday, the 4th proximo. This express car will leave the depot here about the usual hour, (one o'clock,) and run by a schedule of certainly as great speed as ever before.

MONTEBELLO.—*Nov. 24, 1849.—Later from Fort Laramie.*—*Further Fights with the Sioux.*—Mr. Chas. Perry has arrived with the mail from Fort Laramie to the 23d of October. Lieutenant Ogle, with a command of 20 dragoons, had recently encountered a company of 100 hostile Sioux Indians, on Little Blue River; an action took place, in which the Indians were defeated, and many of them killed. Lieut. Ogle and six dragoons were among them. They were sent back to Fort Laramie. Major Chisholm started the next day, with a force, in pursuit of the Indians and it was hoped would succeed in overtaking them.

THE PUBLIC MEETING.—The Board of the Connecticut Convention will meet according to adjournment, with Rev. H. Miller, in Meriden, on the first Tuesday (4th day) of December, 1849, at 2 o'clock, P. M.

A CARD.

The Subscriber does hereby express his gratitudo to those churches in Groton, who by their contributions have constituted him a life member of the A. B. H. M. Society. N. T. ALLEN.

Groton Bank Ct., Nov. 20, 1849.

E. CUSHMAN, SECRETARY.

Nov. 22, 1849.

THE MINISTERIAL CONFERENCE of Litchfield County and Vicinity, will hold its next meeting, with the subscriber, at Cornwall Hollow on Tuesday, Dec. 4th, at 1 o'clock. P. M. D. Avery, preacher, N. Brighton, alternately.

E. N. JENKES, Secy.

Cornwall Hollow, Nov. 14th, 1849.

Suffield, Nov. 13, 1849.

D. IVES, Sec.

Suffield, Nov. 24.

WE MADE A PROMISE.

THAT as soon as we were prepared to supply the demand, we would inform the public where they could obtain.

PAGE'S PATENT PREMIUM SASH FASTER.

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CHRISTIAN SECRETARY.

Poetry.

For the Christian Secretary.

Lines,

On the death of Miss Caroline Smith, of Colchester, who died Nov. 4, 1849.

"Death is but a kind and gentle servant, who unlocks, with noiseless hand, life's flower encircled door, to show us those we love."

She has gone to her rest,

Ere yet the shades of death had mantled O'er her brow; while life's most joyous season had passed, when all was fair, and Earth enlivened with alluring prospects the young Heart's fond device. Rude disease no longer Feeds upon thy form,—troubles assail no more.

Beloved, thine is an enied sleep; faded as doth the Fragrant flower, before the north wind's blast, so dire

Disease had marked thee for its own; slowly at first,

That none might see or know its fatal power, until Too late to aave. Like as a worm, slowly feeding Upon a fair young rose, scarce hidden 'neath the Unfolded leaves, is seen to drop and die upon Its parent stem, so hast thou passed away.

Death's summons was most welcome; and now, while Friends most keenly mourn thy swift departure, Thou'rt tuning thy harp to heavenly melody;— Emblem of purity! Snatched from the ilis of life, Thou'rt gone to meet the ransom's worshippers.

Kindest spirit will greet thee With enraptured welcome, and He who when upon His bed of death gently bade thee "prepare to follow" Is waiting to escort the stranger spirit to the celestial

Choir, where harmony, in endless strains, flows fast By the throne of God.

Sweet intercourse!

Dwelling 'mid angelic hosts, reaping the felicities Of heaven, sorrow no more can afflict, nor pain distract;

Thrice blessed in thy early death. The last fond hope of doting parents Is severed from their circle, and buried From their sight. Loss irreparable, but endless Gain to her who, while here, was a flower of earth, But now in a far more genial clime her radiance Blooms, to worship God.

"Peace to thee, the loved, the wept, the happy Now in heaven; but deeper peace to them Who bathe, with silent tears,

Her quiet resting place."

Colchester, Nov. 13, 1849. H. E. D.

The Sorrows of Bereavement.

It was not at that mournful hour, When first thy spirit fled, And life's last smile was on thy brow, I felt that thou were dead.

But, oh! when weary days were past, And thou away went, And I, in silent wretchedness, Had wept and prayed alone:

When lighter friends looked coldly on, Or faithless from me fled, Or strove to heal and wounded more, I felt that thou were dead.

And when I passed along the walks, Where thou with me hadst been, And stood alone where both had stood In every gentle scene;

And saw the glorious sun and sky, And felt the balmy air, And heard a thousand happy sounds, And knew thou were not there;—

Oh! then I felt that all the charm That made it bright was fled, I turned away in bitterness, And wept that thou were dead.

And when I hear the silvery sounds, We both have loved to hear, And think that all their sweetness now Will never reach thine ear;

Or read the books we both have loved, Of verse, or learned lore, And miss the eye, the voice, the smile, That made it sweet before;—

Or when through sad and lonely hours, I long thy face to see, And think that all this bitter grief Is nothing now to thee;—

Oh! then I feel from earth, from me, Forever thou art fled, And too, too keenly then I feel That thou so loved, is dead.

Religious & Moral.

For the Christian Secretary.

Warlike Preparations provoke War.

It is sometimes said, by persons yet in the leading-strings of inherited prejudice, and with little appreciation of the true safety of the principles of Peace, that all these comprehensive preparations for war are needed for the protection of the country against enemies from abroad. Wishing to present our cause, without raising any superfluous question as to what have been called "defensive wars," on which there are varieties of opinion among the opponents of War, let me say in reply—and here all can unite that if these preparations should be so needed at any time, according to the aggressive martial interpretation of the right of self-defence, there is much reason to believe it would be, because the unchristian spirit in which they have their birth, and which lowers and scowls in the very names of the ships, had provoked the danger—as the presence of a brave in our houses might challenge the attack which he was hired to resist. Frederick of Prussia, sometimes called the Great—with an honesty or impudence unparalleled in the history of warriors—has left on record, most instructively prominent among the real reasons which urged him to make war upon Maria Theresa, that he had troops always ready to act. Thus did these preparations for War become, as they have too often shown themselves, the incentives to War. A careful consideration of human nature, whether as manifest in the conduct of individuals or of communities, will show that the fatal War Spirit derives much of its alinement from these preparations. Indeed, they unquestionably sow the seeds of

the evil, which some persons vainly imagine they help to avert. Let it never be forgotten—let it be treasured as a solemn warning of history—that it was the possession of troops always ready to act, that helped inspire that bloody War of seven years, which, first pouncing upon Saxony, at last connected itself with the strife of England and France, and drew under its hostile banners, in the distant colonies across the Atlantic, even the savages of the forest.

But I deny distinctly that the preparations are needed for any self-defence. In the first place, it is difficult, if not impossible, to suppose any such occasion, in the Fraternity of Christian States, if War should cease to be an established Arbitriment, or if any State should be so truly great as to refuse to appeal to it. There is no such occasion among the towns, or states, of our extended country. There is no such occasion among the counties of Great Britain, or among the provinces of France. But the same sentiments of good will and fellowship, the same ties of commerce which unite towns, counties, states and provinces, are fast drawing into similar communion the whole Commonwealth of Nations. France and England, so long regarded as natural enemies, are now better known to each other, than only a short time ago, were different provinces of the former kingdom. And at the present moment, there is a closer intimacy in business and social intercourse, between Great Britain and our own country, than there was at the beginning of the present century, between Massachusetts and Virginia.

But admitting that an enemy might approach our shores, with purposes of piracy, or plunder, or conquest, who can doubt that our surest protection would be found not in the insane waste of previous preparations—not in the idle fortresses along our coasts, built at a cost far surpassing all our light houses, and all our colleges—but in the intelligence, union, and pacific repose of good men, with the unbounded resources derived from an uninterrupted devotion to productive industry! Patient sufferers from disease, you could weep, though you could not murmur; but wearisome nights are no longer appointed you. Nor does the spirit, full charged with its inward griefs, pour the flood into the eyes. No publican here smites on his breast, exclaiming, "God be merciful to me a sinner!" No Peter, the cowardly denier of his Lord, goes out to weep bitterly. No tears of shame and grief are shed over barrenness of spirit, and hardness of heart. Zion no longer cries, "The Lord hath forgotten me." "There shall be neither sorrow nor crying, nor any more pain."

And we may add, that there shall not be even tears of joy. For what do they suppose? The joy which finds relief in tears supposes a previous anguish, and that the change from one state to another shakes the feebleness of mortality. Or it supposes that we are so unused to strong emotions, that our measure of joy is soon filled up; and that even the bliss of earth may be too copious for the contracted vessel of our hearts, and therefore so easily overflows in tears. But there shall be no such alternations in heaven; nor will the capacity for blessedness be thus limited. Joy will not be so much a stranger that we shall weep at meeting it. It will be a habit, not accident. It will be, not the transient flash which dazzles, overpowers, and disappears, but the fixed and steady element in which we shall live forever.

And the text gives the reason of all this: "The former things are passed away." And he that sat upon the throne said, Behold, I make all things new." How impressive and sublime is the scene thus presented! Under the throne of Him who is arrayed in the glory of the Father, lie heaven and earth, the present seat of death and sorrow, and pain. He speaks, and they vanish, and "the former things are passed away." He speaks again, and a new heaven and earth spring into being: "The tabernacle of God is with men;" and he that sitteth upon the throne saith, "Behold, I make all things new." What a dream will then our earthly sufferings and labors, our joys and our sorrows, appear! They have passed away, and a new world openeth to our view to abide forever.

"With joy the sailor, long by tempest tossed, Spreads all his canvas for the distant coast; With by the hind, his daily labor done, Sets in the broad shadows and the setting sun; With joy the slave, worn out with tedious woes, Beholds the bliss that liberty bestows."

And if the sailor thus joys, though the tempest must be again braved; and the laborer, though to-morrow's sun must awaken him to new labors, and shine again on the fitters of the slave; what is that joy, when the bowl of the last tempest sinks upon the ear, when the last labor is completed, and our chains fall off forever! Behold, he creates all things new! The heavens are new, the spirit new, society new, circumstances new; and new for this reason, that all is perfect, and all unchangeable. Watson's Sermons.

Tears Wiped Away.

"God shall wipe away all tears from their eyes." Tears are the visible and affecting expressions of distress; and, therefore, to say there shall be no more tears, is to say that all those causes of sorrow which exist in the present world shall be eternally removed. The text, therefore adds—

"There shall be no more death, neither sorrow, nor crying;" because these are the causes which rend the hearts of men, and suffice their eyes with tears.

There shall be no more tears of separation. The longest and most painful separations are those which are caused by death; and what eye has not been dimmed with tears by this? He must have been unhappy indeed over whose unmoistered grave no tears are shed, and whose death has occasioned no regrets. But the number of these is few. Death rends all hearts. When Joseph died, the children of Israel wept sore. "My father! my father!" exclaimed Elisha, when Elijah was taken away from him. "O my son Absalom! O Absalom, my son, my son!" said the much-moved David, as he "went up to the chamber over the gate," that he might weep alone. And when his friend Lazarus died, "Jesus wept." Well; be it so. To weep and to be wept is the irreversible decree as to man below; but then, so much the more welcome the state we hope for. A great voice is heard out of heaven, "And there shall be no more death." The sight would be a blot in the tabernacle of God. The rigid limb, the silent pulse, the breathless lip, the pallid cheek, the fixed and darkened eye,—these, these are not scenes for heaven. But this is the decree: "There shall be no more death." This shall restore and perpetuate your friendships, and wipe the tears of separation away forever.

And with the tears of separation pass away all those which pain wrings from the tortured body, or sorrow from the wounded spirit. Martyrs, you have been racked and torn, but there is now no more pain for you; for, like your Master, you have exchanged your crown of thorns for a crown of glory. Patient sufferers from disease, you could weep, though you could not murmur; but wearisome nights are no longer appointed you. Nor does the spirit, full charged with its inward griefs, pour the flood into the eyes. No publican here smites on his breast, exclaiming, "God be merciful to me a sinner!" No Peter, the cowardly denier of his Lord, goes out to weep bitterly. No tears of shame and grief are shed over barrenness of spirit, and hardness of heart. Zion no longer cries, "The Lord hath forgotten me." "There shall be neither sorrow nor crying, nor any more pain."

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A Thankless Thanksgiving.

"Is it thanksgiving to-morrow?" asked a poor laboring man as he was returning from his toil late on Wednesday. "Yes" we replied.—"Well, I suppose it will make no difference with me," he said in a sad tone and with downcast eye, and was silent. The fruits of his day's industry was upon his shoulder, and a little daughter at his side, whose young heart had even then begun to learn what sorrow is; and thus silent end and they wended their way to the poor dwelling, not a home, where cold half-clad, and half fed, they were to pass a thankless thanksgiving.

How terrible is poverty, when it thus crushes the spirit! The father and even the mother might bear it alone, and stand

street and cheerful; but the children! Was there ever a brighter sun than shone out thanksgiving day? And yet to that poor man's home and heart it was midnight. The merry bells pealed out music to others, but a dirge to him; fathers and mothers, accompanied by their young throng dressed out in gay attire and with faces beaming gladness, went up to the house of God together to return thanks in remembrance of the divine goodness; but he and his had no seat there; with decency of dress they could not appear there; and worse than all unsanctified poverty and the world's cold charity had so benumbed their moral sensibilities, that they had no wish to be there. Others gathered around the thanksgiving board loaded with more than heart could wish, and in the innocent festivities and congratulations of a family re-union spent the too short day and evening; while that same poor man had not one new article to spread upon his table, and pinching want did not suffer one muscle to relax upon his brow, or one merry note to escape from the voices of his children, or one gleam of gladness to play upon their faces. "It will make no difference with me!" They were sad words, and uttered in a sad tone, and ever since have been ringing out their terrible lesson.

Some are poor from the want of native good sense and sound judgment, their plans being miscalculations and their most vigorous efforts abortions. Some are poor from mere indolence and forcelessness, wasting their time in idleness, attempting nothing, as well as planning nothing, and having as little executive power of the muscles as of the will. Some are poor from intemperate habits, and these make a most numerous class, who waste what they earn in beastly dissipation, and earn nothing because they are dissipated. Some are poor from the very power of conscience, which forbids their accumulating wealth according to the loose morals of trade. Some are poor through the knavery of some practised land shark, whose mission it was to be in wait, and seek whom he might devour. Some are poor from the direct visitations from Heaven, which took away their health, or withheld the rain, or swept away their possessions by the deluge, or kindled the fire upon their dwellings, or sunk their vessels in the ocean. Some are poor, and these are more than all the rest, through the wise purposes governing the ordinary course of Providence, which sees the danger of wealth, and so arranges in a silent way the economy of temporal things, that the absolutely and comparatively poor shall be the many, and the rich and the well enough off the few. Prophecy announced that the poor shall never cease out of the land, and Christ foretold that the poor should always be with us, and that not in the judgment but by the mercy of Heaven.

It is well to give spiritual consolation; it is better with it to come down to the vulgar comforts of houses, bread, and clothing; it is well to labor to save the soul; it is better still to save the soul and body together.

It is the flagrant vice of the church as of the world that it has hardly learned the first lesson of charity. All around and over the great struggle with the many is to live; to which they direct every thought, on it expend every effort; and most unhappily of all, repulsed, frowned upon by surrounding comfort and affluence, and disheartened by unavailing struggles, in too many instances the inner as well as the outer man becomes hardened by suffering; and reckless of the future as well as of the present in the desperation to which agony drives them, they give up to perdition soul and body together.

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